ENGLAND'S
BLESSEDNES
IN
The most Happy Restauration
OF
It's most Sacred MAIESTY
CHARLES II.
Discovered in a
SERMON
On *Eccles.* x. xvii.
On the 28. day of JUNE. 1660.

By Philip Scarlet, *Master of Arts, and Rector of* Northcreake *in* Norfolk.

LONDON,
Printed for *John Crooke*, and are to be sold at the Ship in St. *Pauls* Church-Yard. 1660.

120,199

SB 0694
ELCC. G60S

To the Right Honourable Thomas *Earl of* Cleaveland, *Lord* Wentworth *of* Nettleſtead, *Captain of his Majeſties Penſioners*, &c.

Rihgt Honourable,

IT will ſignifie a great preſumption in me (who am in ſome meaſure not unapprehenſive of my unworthineſs) to dare to offer ſo ſmall a piece (but it carries CHARLES the great in it) as this is, to your Honours hand: but it would ſignifie no leſs, then great ingratitude in me, if I ſhould (when it lies in the ſphear of my weak power) obliterate the impreſs of ſo obliging a favour, which your Honour was pleaſed lately to col-

late upon me: this little preſent then is to remember, that it is not forgotten.

Let not your Lordſhip then ſlight this ſmall offering, (a true expreſs and ſignification of my acknowledgment) becauſe it draws near your Honour, attired in its homely and genuine Country-dreſs, appearing as it ſhew'd it ſelf in a petty Town, where once your Honour, near twelve years ſince, was ſafely conducted through by the faithfull guidance of two loyal Subjects, now nearly related unto me, who run the hazard of their total ruine in waſting your Honour over Sea to be an attendant upon your and our moſt Gracious and Dread Soveraign.

Northcreake in Norfolk.

Wil. Armiger Eſq; Sr. Clement Armiger.

The

The ſubject of this Text is noble, well worthy of ſo noble a patronage, as your Honours is: your ſelf knows, that if I have handled it to his injury in the leaſt, of whom it treats off (for which on my bended knees I moſt humbly crave his pardon) it lies in part imvolv'd in this, that I have not written enough of him, and that, but rudely: but what I have I hope, hath been all truth, though not all the truth, that might. Vouchſafe, Noble Sir, a cordial acceptance of this rude draught, together with a gracious pardon, for which it ſtands a candidate.

And now, the God of Heaven open the eyes of all in this Kingdom, that they may vvith joy

joy read over the moſt certain evidences of their bleſſedneſs in the enjoyment of ſuch a King as ours is, vvho is a Son of Nobles, and may learn to value that gift, vvhich Providence hath in a vvay moſt miraculous proclaimed himſelf to be the only Donour.

And that the ſame God would return you the intereſt of all terreſtial happineſs for all your ſufferings here belovv; and vvhen the leaſe of your Life ſhall expire, that he vvould admit you into that endleſs leaſe of celeſtial felicity above, vvhere you may receive your Principal.

So prayeth, *Honourable Sir*,

Your moſt Humble and

Obedient Servant,

Philip Scarlet.

Eccleſiaſtes 10. 17.

Bleſſed art thou, O Land, when thy King is the Son of Nobles.

NO ſooner did I fix my eyes upon this and the precedent Verſe, but my Fancie preſented *Solomon* unto me, *Moſes*-like, ſtanding on two Mounts, for Verſe 16. he ſtands on Mount *Ebal*, denouncing a Curſe: but here in our Text, he is got upon Mount *Gerizzim*, pronouncing a Bleſſing; a Bleſſing paramount, no earthly one tantamount: it will be additionall to our bleſſedneſſe to weigh theſe two in the ballance. Deut. 11. 29.

Verſe 16. *Wo to thee, O Land, when thy King is a Childe.*

Bleſſed art thou, O Land, when thy King is the Son of Nobles.

To begin with the firſt.

Woe to thee, O Land; How do the words reſemble the big-bellied Clouds, ready to be delivered of their Thunder, Lightning and Rain! Sad land that muſt needs be, where the great Canon of woe, is planted againſt. Well: but what land is thus wofull? The ſtorm is coming, arm with Patience, if there can be any, *when thy King is a childe.*

A Childe, not ſo much in reſpect of years, for then, *Solomon* plants the mouth of the woe againſt himſelf; for he was but a childe himſelf, when he wore the crown; witneſſe *Davids* Teſtimony 1 *Chron.* 29. 1. we read in Sacred VVritt of thoſe, who though children in years, yet reigned as aged grave men; their Gravity and Piety giving a poſt-date to their years: thus we read of *Joſiah*, 2 *Chron.* 34, 1, 2, 3.

of

of *Vzziah*, who being ſixteen yeers old, yet reigned well, becauſe willing to be ruled by the good counſell of *Zacharia*, 2 *Chron.* 26. 3, 4, 5.

Of *Joaſh* 2 *Chron.* 24. 1. And our *Engliſh* Chronicle preſents us with that Man-child King *Edward* the VI.

As long as *Henry* VI. of *England*, a child in years, ſo long his Kingdom was the flower of proſperity, following the guidance and direction of his provident Uncles; but no ſooner *ex Ephæbis acceſſerat*, left he to be a child in years, and yet continued a child in underſtanding, then the flouriſh was over, all things then began

In pejus ruere, & retro ſublapſa referri.

all things went to wrack both in *France* and *England*. Sir *Rich. Bacon's* Chron. *p.* 258.

So then, not ſo much in reſpect of years, as parts; he is the childe that is meant here: and is not this a woe to

a land? I am very loath to ſtand any longer on this Mount of curſing: but that you may prize the bleſſing that is a coming, I muſt beg your patience a little to ſhow, what the miſery of a land is, that hath ſuch a child for their King. You may read the Judgment of *Judah*, *Eſay* 3. 1. 4. a ſad miſery to take their ſtay from them.

Firſt, A child is devoid of underſtanding. St. *Paul* enters a Caveat a-
Epheſ. 4. 14. gainſt it: children, like ſhips, for want of a good ballas't judgment, are toſſed to and fro with every winde of doctrine: if Kings then be children thus, they ſhall not want the ſleight of men, and their cunning craftineſſe, whereby they will lye in wait to deceive.

Secondly, A child is fickle in his affection and diſpoſition: I a child is the ſole humoriſt: which appears in theſe few particulars:

Firſt, Fancy rules a childs judgment: childiſh counſell is his Counſellour, that ſwayes

ſwayes with him: witneſſe *Rehoboam*, who, paſſing by the wholſome, deliberate, and well-digeſted counſell of the aged, fed heartily upon the unſound, extemporary, and unconcocted adviſe of the young Counſellours.

Secondly, Nothing pleaſes a child long: Religion ſo long as it is the mode will pleaſe ſome, but that is but an *Epheme-ris*, ſhort-liv'd: this makes ſo many waverers and Scepticks in religion: a King who is thus a child, thus unſetled in his religion, how can he expect to have, but an unſetled Kingdom.

Thirdly, A child follows more the ſuperficial Shallow of ſenſe, than the ſolid depth of judgment and reaſon; thus *Rehoboam* is ſaid to be yong, 2 *Chron.* 13. 7. when as he was no leſs than fourty one years, when he began to reign, 1 *Kings* 14. 21.

Now you have been upon Mount *Ebal*, weighing a King who is a child in underſtanding, let's now go merrily up

to Mount *Gerizzim*, and see a King who is no child, but a man of parts, a Son of Nobles put into the ballance.

I can't hold you any longer in the dark,, but must draw the curtain, and shew you the face of him, whose character your hearts bear in all true Loyalty, even the face of our Gracious Soveraign, *Charles* II.

Nulli pietate secundus.

First, Our *Charles* is no child in yeers: he is a child that sayes otherwise.

Secondly, Our *Charles* is no child in understanding: he hath lost his (if ever he had any) that sayes otherwise; for he understands not what he sayes, that sayes so. O great Soveraign, were thy Dominions but so far extended, as thy head of prudence, and thy hands of Justice could direct and mannage: this were enough to make all the Emperours and Potentates

tates in the world to become right Quakers.

Take the Character of an Honourable Lord upon his Death-bed, thus ſpeaking of him, when he was about fifteen or ſixteen yeers of age. *Truly I never ſaw greater hopes of vertue in any young perſon, than in him; great Judgment, great Underſtanding, ſtrong apprehenſion, much of Honour in his Nature, and a very perfect Engliſhman in his inclinations.*

Thirdly, Our *Charles* is not fickle in his affection; for

1. It is not fancy that rules his judgement: he followes the dictates of his own counſel. I may ſpeak it without an *hyperbole*, that *Charles* II. our King, carries a Privy Council with him in his own breaſt. It is already in record to our Soveraigns eternal fame, that what he delivers his judgment and opinion of, in matters of the greateſt importance, is ſo generally approved of (not out of flattery

tery to his perſon, but out of honour to his Judgment) that like a *Median* and *Perſian* Law, it ſtands irrevocable.

So that that may be applyed to our *Charles* which was ſaid of *Henry* IV. King of *France*, his Grandfather; He *that would corrupt his Council, muſt firſt begin with the King.*

2. It is that which is good, which pleaſeth him alwayes: and that which is beſt, as religion pleaſeth him moſt: religion to him is not modal, but vital: he can as ſoon ceaſe to be, as ceaſe to be religious.

Was ever any Prince in Chriſtendom under the like temptations, as our *Charls* hath been? O happy we, that we can ſpeak in the præterperfect tenſe! what Armies, what Money, *bellorum nervi*, have not been dromis'd him, to help him to regain Kingdoms, if he would have apoſtatiz'd from the Proteſtant religion; but how hath he out-ſtood even a *Trojan* Siege of theſe Temptations, with this

moſt

moſt pious and Magnanimous reſolve; I will never venture the loſs of the Kingdom above, to ſtrive towards the regainment of three kingdomes below. I have read in Sr. *Richard Bakers* Chronicle, how that a *King* of *France* in Q. *Elizabeths* dayes, wrote to her, that he was ſo neceſſitated, that he muſt turne either Roman Catholick, or elſe he muſt loſe all his *Kingdomes*. Our *King* is not ſo puſillanimous, as knowing his religion will one day pay him uſe and principal for his forbearance: he practiſed that Golden rule, which our Saviour taught him and us, S. *Mathew* 6. 33. Our *Charles* is no waverer in religion, but treads ſurely and fully in the pious ſteps of his royal Father and Grandfather. P. 552.

I remember a paſſage once told me concerning *King James* of bleſſed Memory, that ſome fearing (as too many fear without any cauſe of fear) leſt he ſhould be a waverer in religion, upon his firſt coming into *England*, one of

them preacht before him, who, after his prayer, very abruptly ſaid, *James* the 1. and the *6. Waver not.* As being *James* the firſt of *England*, and *James* the ſixth of *Scotland.* But our *Charles* needs no ſuch Chaplains, to chooſe ſuch texts, and make ſuch applications, even as little as his Royal Grandfather did then, that our *Charles* hath not his religion, either to chooſe or to be ſetled in, I could ſummon and *ſubpæna* ſome great perſonages beyond ſea, but that they are too great, too great, Why too great to bear teſtimony to our *Charles?* but I wave that.

Jam. 1. 6.

3. Our *Charles* is led more, by the depth of Judgment, than the ſhallow of ſence. Thoſe great opportunities of our Soveraignes education abroad, hath endowed him, with a ſolid judgment, and hath even to the admiration of all, greatned his parts; ſo that now we may (if I may ſo ſay) even chriſten him again, and call him, *Charles le Maigne*, Ca-

Carolus magnus, *Charles* the Great, every way great, hugely improv'd in the beſt knowledge, which conſiſts in *Paxi*: God hath dreſſed him in the dark retiring room of afflictions, to act his royal part on the lightſom ſtage of his Dominions: his humiliation was a ſure ſtep to his future exaltation. It is the uſual method with providence, when intending to build higheſt, to lay the foundation loweſt in humility. It was thus with *David*, he is brought out of a cave of miſery into a throne of Majeſty. Affliction ſanctified is an excellent help to rule piouſly, it fills the Subjects hearts with aſſured expectations of a peaceable and holy government: the people of *France* expected great things from *Henry* IV. their *King* becauſe a prince of great afflictions.

Have not we then great hopes of ours, who hath endured the very Alphabet of ſufferings, and hath been well acquainted with griefs even from his very youth:

for providence hath betimes put him forth into the School of affliction, wherein thoſe cold, clear, and froſty nights of adverſity he hath ſo ſtudied divine Aſtronomy, as that he can calculate a *K*ingdoms happineſs by his skill therein. Education hath ſo improved his inward abilities as hath made him, as well an able Statiſt, as a pious King. He hath lived abroad, we will not, nay, muſt not ſay, too long, becauſe providence did ſet the houre of his returning, and O how happy are we that we have heard that clock ſtrike! God dealt with our *K*ing, as great perſons do with their Sons, breed them abroad for their more rare accompliſhments and better improvements.

Our *K*ing hath lived (I'le ſay no more) in the Countries of three the moſt potent Princes in Chriſtendom, *Spain*, *Germany* and *France*: what great hopes have we not then of our *K*ing under ſuch an education, who by Gods wonderfull pro-

providence, is safely returned from them (if I may so say) as a wandring Star, to be fixed now in the Orbe of his own Dominions, where like the celestial Sun, he beames forth his rays of clemency before his appearance, as the forerunning usher of his approach. O how did the gleams of our Soveraignes gracious nature reach our Horizon of *England*, when he was no nearer us than *Breda*.

And now in his Palace at *White-hall* (justly so intituled, enjoying so candid, so Angelical, so innocent a soul and body, as his is) O how resplendently does he sit; whose grace is the grace and furniture of every roome. And are we not sensible of his beams of mercy who sit farr remote from him, will his clemency exclude us from his pardoning-grace? Hath he not given us confidence and assurance enough to sue out our particular pardons (as by his gracious Proclamation appears) if we mistrust, (ah who

who dares, who can) his loyal word, the word of a King: O then, will you not all, that hear me this day join in *Chorus* with me, *Bleſſed is our Land, for our king is the Son of Nobles. Bleſſed art thou, O Land, whoſe King, &c.*

Heres a noble Text ſuitable for our meeting, here's a text of bleſſedneſſe for a bleſſed nation upon ſo bleſſed occaſion, as this is.

In which words, I pray conſider 3 parts.

1. The Appropriation of bleſſedneſſe to a Land, *Bleſſed art thou O Land.*

2. The ground of it, *Whoſe King is the Son of Nobles.*

3. The Connexion or Concatenation of both in theſe entire propoſitions, *Bleſſed art thou, O Land, whoſe King is the Son of Nobles.*

Queſtionleſſe *Solomon* (I will not ſay *excluſive*) calculated this Text for our Soveraigns Meridian: me thinks the Echo

cho anſwers *Solomon* here, had *Solomon* ſpoken in Engliſh, *land* had been the Ecchoes voice to our Kings Dominions, *Bleſſed art thou, O Land*, ſays *Solomon*, *Land*, ſays the Eccho in our ears, the ultimate ſyllable of our Kings dominions, *O Eng-land, Scot-land, Ire-land.*

I ſhall not purſue the words, as laid down divided, but will draw forth the quinteſſence of the Text in this Propoſition.

That that land is in a bleſſed condition whoſe King is the Son of Nobles. Propoſition

A little time will not be amiſs to explain the words, *Bleſſed art thou, O land*, the Original is אַשְׁרַיִךְ אֶרֶץ *beatitudines tuæ O terræ*; as being aſtoniſhed at the Catalogue of them: and therefore the French Tranſlation doth well intimate the import of it, *O qui tu es bien hereuſe, O terre*, O how happy art thou, O land, or, O that thou art happy, O land when thy King is the ſon of Nobles.

There are ſeveral interpretations of theſe

theſe words: the Septuagint and S. *Hierom* read it, *filius ingenuorum*, the Son of them that were Free-born. *Tremell. Natus clariſſimis. Vetabl. Filius candidorum*, the Son of them that have been fortunate; the original word coming from הרו which ſignifies *albeſcere*, thoſe ſons of whiteneſſe; *filii heroum*, becauſe antiently they went ſo clad, the whiteneſſe without, being the enſigne of innocency that dwelleth within: the *Venetian* tranſlates it as we do, *filius nobilium*, a ſon of Nobles, whoſe deſcent is noble; for as *Aquinas* notes out of *Ariſtotle*: *de vili loco aſſumpti ad principatum ut plures lædunt politiam, & læſerunt aliquando Calcedoniam, juxta illud Poetæ*

Aquinas de regn. princip. lib. 4. cap. 19.

Aſperius nihil eſt humili, quum ſurgit in altum.

for it is obſerved, that flies bred from the dunghil have the ſharpeſt ſting: thus for a Kingdom to have one to rule over them who is bred from the dunghil, it carries *aculeum acutiſſimum* along with it.

Ac-